THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Behold, God is my salvation; I will trust, and be not afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation*" (ISA. 12: 2, 3).

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THE "MORMON" PROBLEM.

(BY EDWARD WILLIAMS, NON-"MORMON.")

(*Continued from page 485.*)

One of these people, favored with a normal co-ordination, a man named Charles Ellis, who always appended "Non-Mormon" to his signature, summed the situation in the following words:

"From its appearance 'Mormonism' has been hated by the evangelical sects as a heresy. The cry against its polygamy as being a danger to society, and the cry against its priesthood as being a danger to the government have never been more than a subterfuge, the object being to detract attention from the real fight, which was to destroy the 'Mormon' heresy. This statement will bear full investigation. * * * Why has 'Mormonism' been so much misunderstood? Simply because the evangelical churches saw in its success their own downfall, and they dare not let their own followers know what 'Mormonism' really is, lest they should embrace it. As compared with the evangelical conception of life here and after, 'Mormonism' is as a Rocky mountain day in May compared with a New England day in March when the wind is east and the sun is veiled. Such being the case, it may be readily understood that an investigation * * * will reveal a very different spirit from that which has been talked about, and written and preached against in the east for nearly half a century."

As it was in the days when the Romans persecuted the harmless disciples of the lowly Nazarene, so also in this latter-day persecution, the persecutors charge upon the persecuted the very sins with which they and their fellows will be charged at the judgment seat of God. The crimes and rascalities alleged against the "Mormons"—and there may be some "Mormons" as there are

some others who are guilty of some, or of all of them—are merely the adumbrations of the kinds of iniquity most common amongst us all. When we see a bad "Mormon," or a bad Indian, or a bad Chinese, or a bad person of any stock or allegiance with which we happen to be out of sympathy, his badness looms far more hideous than the same quality in ourselves or in our friends. This is because of defective imagination. We are like the man mentioned by St. Peter, who, having beheld his face in a glass, "straightway forgetteth what manner of man he is." We are also like Edgar Poe's hero, William Wilson, who slew his own disembodied conscience, mistaking it for a threatening and hateful adversary, and thus destroyed himself. It is, indeed, a sad and dreadful thing when good men, pausing from their appointed work, assume the role of accusers. We know who the great Accuser is, and we have Christ's own word for it that he was a "liar from the beginning." It is dangerous to trespass in this field, unless we are willing to accuse ourselves with the rest of humanity.

In view of these facts, it is scarcely remarkable that anti-"Mormon" accusation consists either of wanton exaggeration or of childish triviality. It is, in fact, an attempt to justify ourselves for our over-zealous opposition to this form of faith, and not, in any propriety, the cause or occasion of any part of it. If this be a mistaken view, it is quite certain that we ask our fellows to help "crush" these people with a quality of "evidence" upon which no one could justly hang a dog. Their "impurity" and "immorality" have been embalmed in a whole literature of lachrymose jeremiad, which has provoked the detestation, unjustly, of "gentile" virtue, and replenished the coffers of missionary enterprise. We are told, on the one hand, that the alleged "general impurity among the young people" is definitely traceable to the "social dances" founded by Brigham Young, since these affairs promote too close association among the sexes. Poor Brigham Young, when will they reach the end of his mistakes! But, who founded the "social dances" and other affairs which should account for the same kind of doings in all the world beyond? If such things really bothered us so much, we would never have time even to mention the existence of any form of "Mormon" iniquity. We are told, on the other hand—and this by a "missionary" who has been sadly careless in the matter of contradicting false rumors in the past—that this terrible "impurity" originated in the institution of "polygamy." (Ergo "Mormonism" must be crushed again.) But what effect, if any is visible to missionaries, is exercised on the young by that other "social institution," beside which Presbyterianism thrives fatly, innocuously, complacently, in "gentile" vicinages, just as should the lamb and the wolf, who, by prophetic promise, shall one day "dwell together?" Another gentleman complains that "Mormonism" destroys the "unity of the family." He neglects to inform us, however, to what extent we must blame

this system for the 55,000 divorces annually effected in this country. Probably the influence which he deplores gains in virulence in direct ratio to its distance from the point of origin.

Another coterie of sectarian critics, like the famous "traveler from Altruria," who found his guileless soul constantly in pain, because the "Golden Rule" appeals not to worldly cupidity, publish a wail of horror at the record of the juvenile court in a city "overwhelmingly 'Mormon.'" Because of this dreadful list, including truancy, malicious mischief, use of tobacco, violating city ordinances, trespassing on railroad cars, and several other offences common to youth, even in "Christian" communities, their trenchant editor runs amuck through half a column, reviling a senator, accusing a drug company of "boose-vending," hinting at vague rumors of "unprintable doings," which no one had attempted to print, and concludes thus: "The reason is that in the Church of Jesus Christ of Latter-day Saints there is no saving power. The 'Mormon' Church has not and cannot change. [Shades of the grammarians!] The only hope for Utah is in the evangelical churches, and these churches must declare the whole counsel of God, or sadly miss their chance."

Well, good, kind, logical gentlemen, "declare the whole counsel of God;" and do it now—it should take the whole time of all of you—but do soft-pedal these "railing accusations" based on the folly of irresponsible children, and omit this hoodlum gossip about "unprinttable doings" which are no monopoly of "Mormons," else some of us will conclude that you know little enough of God and His counsels. If the evangelical churches are going to purge Utah of the vicious practices of truancy and trespassing on railroad cars, which so seriously discredit "Mormon" influences, it is a great mystery that juvenile delinquents are so numerous and so enterprising in communities blessed with the untrammeled influence of evangelicalism. This situation reminds one curiously of the fable of the boastful traveler, who, on returning home, brought witnesses to attest a mighty jump once made by him in Rhodes. "No need for witnesses," said his neighbors. "Pretend this is Rhodes, and jump again." The marvelous things to be accomplished by the missionaries of our ineffective sects, among the heathen and others, is always out of all proportion to anything they have ever done at home.

But, there is one charge brought against the "Mormon" Church, which experience might warrant us in believing serious. It is to the effect that this Church asserts the doctrine that God's priesthood is superior to all (?) earthly governments: in other words, that it anticipates the institution of a theocracy, in which its own central authority shall be supreme. If such is the teaching of this Church, it merely repeats what is, after all, the common belief of all Christian sects, each one in behalf of itself and of its fellowships. The oldest of them all, the Roman church, still asserts its

claim to "temporal power," and the belief in its future complete realization. At one period this church was virtual ruler of the world, and its head was recognized as king of kings. The music of angel choirs disturbed no one's sleep in those days. Some there be who assert that the world has improved since the Catholic power was broken. The government of England has been for several centuries theocratic, to the extent, at least, of seating the bishops of the established church in the House of Lords. There has always been a fairly uniform "Christian harmony" in this house, between the "lords temporal" and the "lords spiritual," and neither party has sought to curtail the "sacred prerogatives" of the other. "How beautiful it is when brethren dwell together in unity." The result is the religious inculcation of the British commoner's sacrosanct reverence for all established authority, and for exalted personages in general. By the same token, this reverential person expects no special privileges or prerogatives to apply to himself. Such things are reserved for persons in exalted station. When, for example, the people petitioned Charles II. in vain to call a parliament to decide certain questions of importance to themselves, the church party enrolled itself with the court attaches in opposition to the people, thus dividing Englishmen into two camps, the "petitioners," all too forgetful of "divine rights," and the "abhorrers," who were very piously revolted at such presumption. Thus, it is scarcely remarkable that England, with all her glories, is not, nor was ever, the home of human brotherhood and equal rights. This fact many of her people are beginning to suspect to-day, in their revolt against ridiculous and oppressive laws and customs; and when she reaps the whirlwind, as she surely will, it will be largely because those thinking "to say within [themselves], We have Abraham to our father" (in a "spiritual sense") have forgotten to "bring forth the works of Abraham." No contributions to the cause of universal justice or the sacred rights of mankind ever came to birth, because the bishops sat with the lords: almost uniformly, they have been forced forth by demand of the people themselves, working from below upward. Yet, some would fain have us believe that a large part of Christ's mission on earth was to establish these bishops in power.

The social unrest of the present day has compelled people active in the affairs of our various churches to take a serious, often grudging, cognizance of the conditions under which mankind have labored and suffered hitherto, and which they have very generally ignored. Thus, we are told, in way of explanation and excuse, that "the church has not yet developed the full social consciousness," but, presumably, is now at work upon its development. Similarly, "the power of working miracles has become latent;" and "in the future the Church will develop a powerful moral influence." Prominent workers constantly propose the question,

"what shall be the church's attitude upon" this and that issue? There can be no doubt but what the Church founded by Christ—if, indeed, his own words are any clue to his intentions in the matter—possessed a well-defined "social consciousness," also, the power of working miracles," and exercising a moral influence. Presently, our sectarian friends will fully acknowledge the complete "apostacy" of their respective bodies; finding such a multitude of "undeveloped" influences, which, by Christ's own words, should have been fully matured and vitally active in all these centuries of "Christian" domination. It is strange, also, that anyone should ask, except from motives of the merest curiosity, "What shall be the church's attitude?" Great problem that, referring to an organization, professedly informed and vitalized by the Spirit of God!

Protestantism is also theocratic to the extent that, while pattering about the "separation of church and state," it is constantly busy-bodying about procuring laws to enforce standards of righteousness, otherwise not to be observed. If the Protestant preacher, a person constitutionally unable to discriminate a fact from a fancy, also emulous of no such ability, could refrain from meddling in politics, fewer foolish laws would stand on our statute books, and far less injustice be done among us. His kind of "theocracy" is a real menace. Sad it is for a community whose moral standards are determined by such people.

(TO BE CONTINUED).

THE SCANDINAVIAN MISSION.

THE work of the Lord is surely growing in Denmark and Norway. To be thoroughly convinced of this fact one need but be present at the meetings that convene from time to time in the various large cities and some of the smaller towns of those countries. To see the saints and friends at these gatherings, I say, by the very manifestation of their deep interest, one is sufficiently convinced that their hearts are with their faith.

During a recent visit to those lands, the writer was greatly impressed with the nature of the latter-day work that is being accomplished there. My first glimpse into the real missionary activities in the Scandinavian mission came shortly after arriving at the quaint city of Aarhus, June 8th, 1913. Here the elders of the Aarhus conference, along with the saints and friends, met in general meetings on Sunday. The Sabbath school convened at ten o'clock in the morning. As the time grew near for the commencement, our splendid hall was filled with bright, cheerful, beautiful and intelligent children. On looking into those pure, beaming countenances, one could only conclude that the character of their parents was reflected therein. This conclusion was proved true by meeting the parents. The children's sweet songs of praise

thrilled the hearts of all. Spirit is a potential factor in the achievement of success. Spirit is paramount in Aarhus. Surely a great deal of credit is due the president of the conference, Elder P. H. Sorenson, for he is fully qualified to impart wisdom and inspire enthusiasm in his associates.

What has been said of Aarhus can also be said of Aalborg, for our good people there, as well, sense the importance of their responsibility. Lack of space prevents giving many meetings, such as were held in Aarhus, fuller notice in these columns.

We must now hurry from Denmark, via Frederikshavn, across that boisterous bit of water that separates Denmark from Sweden, to charming Goteborg, and thence on, through miles and miles of wonderful forest country, to incomparable Christiania. Yes, lovely Christiania, nestling at the feet of the greenest wooded steeps, where the gentle waves break in song along the rocky walls of exquisitely colored mountains, whose sides dip abruptly into the blue waters of the fjords. This is the center of another district where there are many faithful Latter-day Saints. One sees in our meetings here a splendid type of people whose sterling qualities are unsurpassed. Health, vigor and happiness shine from every countenance.

It is conceded that the day's journey by express train from Christiania across to Bergen, on the west coast of Norway, is one of the finest in the world. The gigantic wheels of the locomotive drawing our train had not revolved many times until we were lost among the richly timbered mountains that stand guard over Christiania. The road seems to have been constructed purposely to give the traveler the best view possible of the unequalled scenery. We are now on one side of a ravine threading our way through tall spruce trees, and then suddenly the car darts out over a bridge spanning, high up, a dashing stream that is hurrying oceanward. Our way leads directly toward a great cliff. It seems as if we will be dashed to pieces; but just before the fatal impact takes place a little dark speck appears in the rock ahead. The rails lead squarely to it, and, of course, we follow on—into darkness. It is said there are as many as one hundred and seventy-seven of these tunnels on the line to Bergen. I am sure it is not a misstatement. For about fourteen hours the traveler who undertakes this journey is drawn in and out of the woods, through tunnels and snow sheds, over snow-covered mountains, along the face of perpendicular cliffs that look down, down into deep chasms filled with fresh water that reflect the sky and mountains and trees as perfectly as a mirror. Now he is high above the lakes; now the water in them is almost touching the rail-bed. Here and there he has a long line view of a fjord that is most entrancing. The scenery all through Norway baffles description. There is only one man who comes anywhere near doing it justice with color. He is the great Norwegian landscape painter, Hans Wald.

Profitable meetings were held in Bergen. The hospitality of the saints there must be partaken of to be fully understood. To be conservative let it be said only that their visitors are not in danger of going hungry. The choir in Bergen is a splendid feature. Much credit reflects on the members and their leader.

The few hours spent in Bergen by the writer was, as in all of the cities which he visited, gone far too quickly. The kindness manifested, from the beginning, by the elders, saints and friends, was fully appreciated wherever he went.

After returning to Christiania, the long, weary ride to Trondhjem in the far north was commenced. On arrival there meetings were called and the saints came out to have an hour's rejoicing with their beloved President Martin Christopherson, who had accompanied the writer from the first day in Aarhus.

In the charming old city of Copenhagen there is another strong and growing branch of the Church. Sunday morning, June 29th, was clear and beautiful, and this condition continued during the day. It was surely a fitting day in which to praise the Lord, and consequently the fine, Latter-day Saints' chapel was well filled with members of the Church, their friends and strangers. The Spirit of the Lord was present during all of the meetings. Splendid instructions were given, and all went away rejoicing for the privilege of worshiping the Lord in truth.

It must be accepted as a fact that to perpetuate, successfully, the doctrines of such an unpopular religion as "Mormonism" the leaders of it, as well as the members, must be made of metal that will withstand the acrid tests that are imposed on them from time to time. Of such material are the members and authorities in the Scandinavian mission of the Church of Jesus Christ of Latter-day Saints. In the results attained all through the mission the sterling qualities of President Martin Christopherson are plainly seen. This is attested by the love and respect which the saints bear him. It is confirmed by the honor and service which the elders give him. It is emphasized by the regard in which he is held even by strangers. It is clear that President Christopherson is the man for the position which he now fills.

To conclude these impressions without making reference to the valuable work that is being done by our friend and brother, F. F. Samuelson, who resides in Aarhus, would be neglect indeed. He is a member of the Danish national law-making body, and has many influential friends who recognize his ability and admire his unfaltering courage which is displayed in upholding the principles of the gospel of Jesus Christ. Therefore we are to expect success when the body of an organization has in it such men as herein mentioned. This characteristic, coupled with unity, faith and work, as evidenced by the people of those great north lands, has made the Scandinavian mission one of the strong arms of the Church.

E. Taft Benson.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 7, 1913.

EDITORIAL.

HOW ARE YOU TRYING THE "MORMON" CAUSE?

THE rules of civilized courts provide that the evidence which shall be submitted to the jury in all cases coming before such a body of men for adjudication, shall be the truth, the whole truth, and nothing but the truth. The enforcement of this principle is fair and just to all parties—to the plaintiff and to the defendant; to the state and to the person arraigned before its bar for crime—and every individual charged with a felony, or a misdemeanor even, is fully protected in his right to demand that the evidence which shall be given against him is not of a "hear-say" character, the unsubstantiated tales of rumor, the chimeras of fancy, or the venomous vaporings of rabid hate. The accused, too, has the right to face his accuser and to hear in open court the evidence which shall be offered against him, and to rebut it according to his ability, and, in later times, in the courts of some of the most enlightened nations, he has the privilege also of testifying in his own behalf.

Now, if a judge of this country should trample on the rights of any person charged with crime before his court, no matter how humble the person might be, to such an extent as to deny him the exercise of these rights, or of any one of them, a storm of righteous indignation and wrath would sweep this land from end to end, and while we are not sufficiently familiar with English law and customs to say what the outcome would be, we do know enough of English character to be sure that if no laws are now at hand for the punishment of such an abuse of power, adequate provision for dealing with such cases would soon be written into the statute books of this kingdom. Not only are the rights to which we have referred held sacred by this people, but what is of equal, or greater importance, no man charged with criminal conduct can be tried by a jury of his known prejudiced and unscrupulous enemies.

But how different is the aspect of the case when the "Mormons" are haled before the court of the world for trial. Who can say that that trial is being conducted by all our opponents according to the principles of justice which are observed in civilized courts of law? Who does not know that in many instances the most unfair and contemptible deceits are resorted to in order to make our cause appear in the most unfavorable and infamous light possible?

We have no word of opprobrium to cast at the man who honestly believes that it is his duty to oppose "Mormonism" by all FAIR means, nor will we ask such men to strike their blows with gentle force, but for the creature whose tales are baseless falsehoods, contradictory assertions, charges impossible of realization among civilized peoples, whose tongues are set on fire of hell, whose thrusts are dipped in the gall of hate, who will not wage their warfare against us according to the known and recognized principles of justice, we have feelings of pity only when we think that the image of a righteous God can fall so low.

We take the liberty of reminding those who pursue this latter course that their actions clarify the situation, and make it easily understood to many honorable men of the world who are now openly espousing the "Mormon" cause with their powerful influence exerted through both voice and pen. When we see one side or the other in a matched game of any kind where the issue is to decide the relative merits of the contestants, seeking by dishonorable and unlawful subterfuges and wiles to wrest the victory from their opponents, we know that those who adopt such a course are conscious, not only of their own weakness, but that they also have a dread of the skill and power of those with whom they must contend. They harbinger their own ultimate defeat. They feel no assurance of winning but by trickery. They have no confidence in their ability to carry off the honors by a "square deal," by fair play all around, and though a temporary success may be won by such unworthy artifices, the glory of it is a shame, the laurels wreath an ignoble crown of thorns, and the shouts of exultation will soon be smothered in the wailing cries of defeat. There is nothing stable in this world but that which is founded in righteousness, and sooner or later the refuge of lies shall be swept away, and the truth be enthroned in all its beauty and glory. There is no doubt about that, no fear that God shall not soon crown truth as the lovely queen of victory. Who is so blind that he can not see that God's purposes in the earth are speeding now with rapid strides?

There are many honorable men who find it difficult to understand how human nature can become so depraved as to *invent* and pass for truth infamous lies which are worthy of being coined in the mind of Satan himself, and yet these same men, if they will stop to think the matter over, will find it far more difficult to understand how human beings could *live* the damnable and impossible life that some of our enemies claim the "Mormons" do. But instances of the falsifying, inventive genius of our enemies are not lacking; one of which came within the experience of the writer at a time previous to his becoming a member of this Church. I had heard many lurid tales of alleged "Mormon" deviltry, as, for instance, that people not of their faith had been obliged to flee for their lives from the communities of the saints; or, again, that

no "Mormon" would lift a hand to succor an outsider who might be perishing by the wayside. My business calling me through some "Mormon" settlements, I was told with cheerful assurance that the people there would assassinate me if they got the opportunity to do it with any prospect of concealing the dastardly crime. That last falsehood I was told by a man whose family and himself had just previously been succored from starvation and death by the very people whom he so outrageously vilified to me.

It is, indeed, astonishing that men can be so base as to originate such falsehoods as I was told about the "Mormon" people—as were told about them years ago, even from the beginning of their history to the present day, and some of them have been backed up by affidavits. Yes, and there are creatures who would swear "Mormon" character away, twelve oaths deep, for less than the few wretched pieces of silver that Judas got for delivering Jesus Christ into the hands of His enemies.

But we have a companion story for the one that has just been related, in another that is being told at present in this land. It is as groundless as was the charge that my life was in jeopardy in the "Mormon" communities. It vilifies the character of the saints as heinously as did the proposition that they would assassinate me, if the murderer could be screened from the law. This story you have all heard. It is told, so far as we can learn, in every household of this kingdom—told where there is no opportunity for the defense to be heard; and it is to the effect that the elders of this Church are engaged in this land in the white slave traffic. There is not a shadow of fact upon which the charge can rest. There is not a scintilla of evidence that can be produced to support it. We deny it with all the energy of our souls, stigmatize it as the invention of malevolence, the froth of anti-"Mormon" rabies. This Church itself has a reckoning to make with any member of it, high or low, that would dare to engage in such an infamous business. The instructions to every one of our elders are, among others, that not a single female under age shall be baptized without the consent of her guardians or parents, and that no man's wife shall have that ordinance performed in her behalf without the consent of her husband. Where is there a religious society in this land, or in any other, which provides more effective safeguards against the betrayal of female virtue and innocence than these? Are we to believe that the fathers and the mothers of the young women who are baptized into this Church can then be ignorant of the character of their associations with the "Mormon" people, or unconcerned about their fate? or that their mothers give their consent to have them ruined? Every reader of these lines knows, as well as we do, that the devoted mothers in this country would yield their lives rather than surrender their beloved daughters to a life of shame in a foreign land; and as to the young women themselves, what an outrageous defamation of

English female character and virtue is involved when we think that of these alleged cases not one of them has appealed to the civil authorities for protection, nor given evidence by which those guilty of wronging them might be punished, or written to friends appealing for assistance to "escape" from the miseries of a disgraceful life. We read of heroic women who have battled to the death rather than sacrifice their honor and virtue; but where is the instance of any English woman having to resist a "Mormon" assailant?

There can be but few of the honest thinking people of this land who do not know that these charges against us must be false. "Mormon" elders and "Mormon" laymen have been in this kingdom since 1837, and during all these years how many of our people have the police or other conservators of the peace arrested for crimes or misdemeanors? How many "Mormon" offenders against law, order and decency have been arraigned before the courts of this kingdom? How many promoters of riot have been found among the saints? How many "Mormon" mobs have disturbed peaceful, lawful assemblies of any kind? How many illegitimate children have been born in "Mormon" communities?

Let the records of the criminal courts of this kingdom be searched from the beginning, and it will be found that "Mormon" trespassers against the law are few. Has it not been laid to our charge that we recruit our proselytes among the most pure and upright of the people of this land? Who can think that such exemplars of virtue and rectitude plunge into a maelstrom of corruption simply because they change their name from sectarian to "Mormon"?—one day honored with all confidence and respect, the next sunk so low in vice that they are not worthy to associate with even the slums of our cities. Oh! the shame of it all. Rather a thousand times will we bear the unjust odium with which our enemies load the "Mormon" name, than believe that English virtue and honor can be so swathed in corruption to-day, when clean and wholesome garments of virtue and righteousness were worn yesterday.

We are charged with the crime of being "white slave" traffickers. Now, if any one in all this kingdom knows of a single case of that kind which is actually occurring, or has occurred, why are not the guilty parties haled before the courts of this land? Is it not a crime here, as in America, for non-principals to cover up a crime, and if those who make these charges against us have any evidence whatever upon which to base their allegations, are they not concealing a crime if they do not disclose it to the officers of the law? If EVIDENCE they possess, and do not lay it before the courts of this land, are they not themselves subject to a charge of collusion with alleged "Mormon" criminals—as aiders and abettors of the white slave traffic?—and if they do not wish to be considered hypocrites of the first water, whited sepulchres which smell to heaven

with the putrifying carcass within, we say let them see to it that the law shall take its course. Let the shackles of the law be riveted upon us if it can be done. We fling the gauntlet of defiance in the faces of our enemies. We call attention to their impotency. Where is their love for English institutions? Are not their professions of loyalty to them a sham, that they care so little for English laws that they will see them trampled under foot by a few despised and friendless foreigners, if their charges are true? Faith without works is dead, gentlemen, as we presume you have read in the scriptures.

We understand that an effort is to be made to have some drastic anti-"Mormon" laws passed by Parliament, so that this kingdom can be cleared of the alleged "Mormon" pests. This action gives us the key to the situation as some people evidently view it, and we tender them our thanks for the clear cut, if implied, confession that there is a necessity for a resort to extraordinarily severe measures in order to dislodge us. We thank them for the compliment they pay us in that the CIVILIZED statutes at present in force in this kingdom have no effect on us—do not reach us for the reason that we live above the law. By all means let them agitate for a few special, super-civilized (!) laws to help solve this "Mormon" problem. Such actions reveal the true situation. They are a testimony of "Mormon" virtue and obedience to the laws which this kingdom now has.

If this world is satisfied to have our cause tried by a jury of our enemies, some of them unscrupulous, others, it seems, intoxicated by the fury of their hatred against us, and will take their verdict as a finality; if it prefers to be guided in its estimate of "Mormon" character by rumor rather than evidence; if it feels to shut out our testimony in our behalf, so let it be for the present. We have endured such things from the founding of this Church, and hope to be able to endure them for a while longer; but we tell our enemies that as surely as the English people would rise in wrath against that judge who should hold his court where the rights of a fair trial were not permitted, so surely shall the Almighty Judge of this earth call all people to render an account of the deeds done in the body, and in wrath declare that inasmuch as any one has done evil to the least of these His brethren, he has done it unto the Judge.

T. W. B.

BAPTISM is an institution of heaven, sanctioned by the Father, revealed by the Son, taught by the inspiration of the Holy Ghost; and it is the method by which a man's sins can be remitted. Faith, repentance, and baptism for the remission of sins, were a saving means to the children of men anciently, and are at the present day, because they are a part of the gospel, and all are essential to the remission of sins.—JEDEDIAH M. GRANT.

AUTUMNAL CONFERENCE APPOINTMENTS.

London	Sunday, September	14,	1913.
Irish	,,	,, 21,	,,
Bristol	,,	,, 28,	,,
Newcastle...	,,	October 5,	,,
Nottingham	,,	,, 12,	,,
Hull	,,	,, 19,	,,
Leeds	,,	,, 26,	,,
Norwich	,,	November 2,	,,
Scottish	,,	,, 9,	,,
Liverpool...	,,	,, 16,	,,
Birmingham	,,	,, 23,	,,
Sheffield	,,	,, 30,	,,
Manchester	,,	December 7,	,,

HOLD OPTIMISTIC IDEALS.

HOLD to optimistic ideals, and you will drive out pessimism, the great breeder of disease, failure and misery.

When you feel the "blues" coming on, concentrate your mind vigorously upon the very opposite qualities, hold the ideals of cheerfulness, confidence, gratitude, good will towards everybody, and you will be surprised to see how quickly the enemies which were dogging your steps and making your life miserable will disappear.

A tremendous power permeates the life and solidifies the character from holding perpetually the life-thought, the true-thought, the optimistic-thought, and the beauty-thought. The one who has the secret takes hold of the very fundamental principles of the universe, gets down to the verity of things, and lives in reality itself. A sense of security, of power, of calmness and repose comes to those who are conscious of being enveloped in the very center of truth and reality which can never come to those who live on the surface of things.

If you are dissatisfied with your condition, if you feel that life has been hard and fates cruel, if you are a complainer of your lot, you will probably find that, whatever your condition may be, in your home or business or social life, it is the legitimate offspring of your own thought, your own ideals, and that you have nobody to blame but yourself.

Right thinking will produce right living; clean thinking, a clean life; and a prosperous, generous thought followed up by intelligent endeavor to make your thoughts and your ideals real will produce corresponding results.—Orison Swett Marden in *Nautilus Magazine.*

THE LAST MINUTE.

How people do work at the last minute. For hours and days they will delay and neglect and dawdle their time away, until they come to the point where delay is no longer possible, and then they will develop a most astonishing power and capacity for work, throwing their whole souls into matters which they have long neglected, and finally coming out flurried and often belated, suffering loss and causing inconvenience to others by their procrastination and neglect.

It is very important to be able to work quickly and energetically in times of special emergency, but it is yet more important to learn to take time by the forelock, and do promptly and betimes the things that must certainly be done, and can be done much better in season than out of season, and after long and needless delays.

A great lesson which people should learn is to do their work at the *beginning of the day* instead of at the end; when they have the time before them, instead of when most of the time is gone beyond recall. The Word of God urges people to promptness in all Christian duty, and the voice of inspiration says, "Behold, now is the accepted time, behold, to-day is the day of salvation." A little while later our opportunities will be gone;—the present is the hour for improving privileges which once gone will return no more.—*Bombay Guardian.*

FROM THE MISSION FIELD.

Baptism.—At a baptismal service held in the Public Baths, Wharf Street, Grantham (Nottingham conference), on Wednesday, July 23rd, 1913, one member was admitted into the fold of Christ. Elder Thomas E. Winegar officiated.

Enjoyable Outing.—On Tuesday, July 22nd, 1913, the Glasgow branch (Scottish conference) had an enjoyable outing at a large farm near Riddrie, where a party of about ninety, made up of elders, saints and friends, spent a delightful day. Everything possible was done to interest the company and give every one a time of innocent and invigorating enjoyment.

Raising Sunday School Funds.—An interesting "tea" and concert was held Wednesday, July 16th, 1913, in Victoria Buildings, South Shields (Newcastle conference), under the auspices of the Amateur Dramatic Society of the branch, for the purpose of raising Sunday school funds. Much credit is due the committee in charge for the able manner in which the program was carried out.

Release and Departure.—Elder A. E. Lauritzen has been honorably released from missionary duty in the Scandinavian mission, and took passage on the s.s. *Tunisian*, August 6th, 1913, for Montreal. The same vessel also carried a company of thirty-one souls, principally emigrants, under charge of Elders A. E. Lauritzen and Henry J. Halton—the latter returning home from a visit to this country.

Farewell Socials.—A farewell social was held Wednesday, July 9th, 1913, in Victoria Buildings, South Shields (Newcastle conference), in honor of Elder Amos Belnap, who has been honorably released from missionary duties. The saints and friends of the branch presented him with a dressing case as a token of their love and esteem.

A successful farewell social was held at 52a Acre Lane, Brixton, S.W. (London conference), on July 16th, 1913, in honor of Brother William Wallace and family, who are emigrating to Zion. About fifty saints and friends were present, and a very enjoyable program of songs and recitations was rendered. Good counsel was given by President Stewart Eccles, after which an appropriate present was given to Brother Wallace, who feelingly responded.

A successful farewell social was held at Sunderland (Newcastle conference), on the evening of July 22nd, 1913, in honor of Elder Joseph Parmley, who has been honorably released to return to Zion. A large number of saints and friends were present, and a most excellent program was rendered. A suitable present was given to the departing elder by the saints.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Church History.

Lesson XXVI.—From the Mississippi to the Missouri.

Textbook: One Hundred Years of Mormonism (Evans), pp. 404-19.

I. Origin of the Idea of Coming West.

1. The tendency from the first. (a) From New York to Ohio. (b) From Ohio to Missouri and Illinois. (c) Growth of the idea during the first fourteen years.

2. Predictions concerning westward movement. (a) By Hyrum Smith. (1) Where. (2) When. (3) Under what circumstances. (4) How we know of it. (b) By Heber C. Kimball. (1) Where. (2) When. (3) Circumstances.

3. Steps taken by the prophet towards a westward movement. (a) Appointment of a delegation to explore. (1) When.

(2) Where. (3) Meetings held. (4) Memorial to Congress.
(b) The Prophet attempts to go West.

II. The Journey From Nauvoo to the Missouri.

1. The camp on Sugar Creek. (a) Arrival of companies. (b) A meeting of the Twelve. (c) The first of March.
2. Organization of the "camps of Israel." (a) Divisions. (b) Officers. (c) Destination (immediate).
3. Difficulties to be met and overcome. (a) Insufficient outfits and provisions. (b) Condition of the roads. (c) Personal sufferings.
4. The bright side of the picture. (a) General cheerfulness—reason. (b) Dancing, singing, poetry.
5. The companies. (a) The first companies. (b) The remnants. (1) Description of by Colonel Kane. (2) Description of by Elder Bullock. (3) A miracle.

Note.—It has been customary among us to emphasize the sorrowful and gloomy aspect of this extraordinary journey of the "Mormon" people. In point of fact, this is by no means the singular phase; the strange feature of it all is, that the saints, under these conditions, could keep up heart as they did. This becomes very evident from the uniform surprise of strangers who chanced to pass or meet these "Mormon" companies on their journey, at their cheerfulness and buoyancy under such distressful circumstances.

Let the teacher show that this was the result of the vital religion of the saints, their hardy and substantial character, and the blessings of the Lord.

DIED.

Smith.—At Sheffield, July 21st, 1913, Ernest Smith, son of Brother and Sister Walter Smith; born November 4th, 1900, at Woodhouse, Yorkshire, England, and baptized March 28th, 1909, by Elder Nephi Hodgson.

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